

Vol. XXXIV SEPTEMBER, 1938 No. 1

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Freemasonry and the Catholic Church

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Traveler's Joy

What went you, Pilgrim for to see?
A sign, or wonder-thing, maybe?
As clerks in Chronicles do write?
For you have gone and come again,
Now tell us plain?

I saw the sky from rim to rim
Full-filled with light up to the brim,
As though it were a mighty cup
To God's lip holden up.
I saw a river and a down,
A harbor and a little town.
A marsbland blue with irises—
I saw all these.

Sooth, all of these! but 'mid them all
Did nothing wonderful befall?
No miracle?
Yea, but I have no word to tell
Of the great thing that happened me—
I saw the sea!

Poor Pilgrim, is this all your store
Of tales to tell? Is there no more
Than this that any man might show?
Yea, all is told. How should you know
That I have looked on Beauty's face,
And being far from men a space
Have found at springs of Quietness
The hands that heal, the hands that bless—
Have known the sun and wind and trod
The holy earth and talked with God!

ARTHUR KETCHUM,
From *The Nature Lover's Knapsack*,
Thomas Y. Crowell Company



VOL. 34 SEPTEMBER, 1938 No. 1

MOSS Soil, upon which man depends for his living is dependent upon elements in the atmosphere which make it fruitful. Carefully conserved it produces living things upon which all life is sustained; nurtured and tended with care and intelligence these living things, be they orchid or ox, give evidence of the bounty of Almighty God in marvelous fertility.

Man by his weakness and lack of appreciation of Nature's bounty often slights his blessings, bringing upon himself inevitable punishment and suffering—in unfruitful fields and exhausted soil.

In human affairs like carelessness exists. Organizations set up to do good and succeeding admirably often after an early impetus grow moss ridden. This human moss is evident in Freemasonry at time. It tends to choke the life from a beautifully productive field of human service.

Joseph Morcombe, valued contemporary, and editor of *The Masonic World* has commented with care and point on a recent opinion in this column having to do with the charge of innocuity laid against the Craft by others outside it. He recognizes the sense of futility which a writer today faces in any attempt to lift the Craft out of its lethargy. He will probably admit the smothering growth of moss in the field of Freemasonry. But he likewise realizes the wealth of good soil beneath awaiting fertilization—of ideas and action on behalf of Craft principles. He is no Quixote tilting at windmills, but strives with powerful pen to stimulate the Craft into action in behalf of mankind. His words deserve careful consideration.

In the course of his editorial remarks he sets up the interesting suggestion that the proper medium for unified action of the fraternity is the fraternal press and not the elected leaders. Happy indeed would we be to endorse this opinion—but in the light of the indifference of Grand Lodge heretofore shown to this powerful instrumentality, extending sometimes even to deliberate opposition, the task seems insuperable.

Largely because of this indifference Masonic journalism in America languishes and is not very inspiring, yet the nucleus *does* exist for a translation of ideals into action and with a recognized set of sound principles to control and animate the policies and acts of the fraternal press so that what may be done shall be done in a proper and seemly manner, we can think of no more powerful medium to promote Masonic progress.

Suitable recognition given to Craft journals which enunciate and stimulate an authoritative Masonic

program of constructive usefulness would relieve the Craft of "innocuity" and quickly and forcefully impress upon people—and governments—the truth that it is a vital living force for righteousness and not a mausoleum of frustrated hopes and the perquisites and performances of a splendid past.

Let us remove the moss that sours Masonic soil, dig deep into the sound earth beneath it and stir into life the abundance of living things in behalf of men which will justify its existence.

PEACE There is an opportunity for Freemasonry in this country to enlist in a crusade to bring sanity back into international relationships.

It is all too true that the cumulative results of present apparently irreconcilable nationalisms and the stupendous growth of the destructive machinery of war is crippling the life of the human race, placing a burden upon it that is rapidly becoming insupportable.

The lowering of living standards through diversion of natural wealth into unproductive war materials is reducing the resistance of whole nations, making them an easy prey to pestilence and famine. It would not be surprising if, for instance, out of the Sino-Japanese war a devastating epidemic equal to that of 1918 when more people died in a year than the entire losses in killed of all nations involved in four years' war. That epidemic had its beginnings and thrived on the conditions brought about by the war.

It is useless to argue that we in this country need not be concerned with events abroad. Whether we like it or not, we cannot avoid becoming involved.

There is need for a free and organized effort to combat the evils of intense nationalism, of an organization to uphold the ideal of non-violence and the settlement of questions by peaceful means in a world preparing for unheard of violences.

There is something paradoxical in Freemasonry preaching brotherhood and yet withholding its support from any organized effort in that behalf.

It is by cooperation that best results can be secured. What we need today in our leaders is not so much high aspiration or brilliancy of speech as the use of common sense and the correct appraisal of existing conditions.

There is no higher objective before the Craft today than this one of Peace and the adjudication of differences by processes of law and logic. No effort and no sacrifice can be too great to accomplish the needed result, for our own happiness and for that of those near and dear to us, who, when we have passed from off the stage must carry on in a world which we have helped to make.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

TRINITY Emanuel Swedenborg, one of Sweden's greatest thinkers, declared that thought, will and deed form an indispensable unity and that each fails unless supported by the other two.

This characterization is as true today as when first expressed. To think clearly, aspire nobly and to supplement the powers of thought and aspiration by the will to do lies within the power of every man.

But to do so is not easy. So many abstractions divert intelligent and charitable effort into other channels that the will is often warped by them and led into a seemingly easier goal through expediency.

The game is worth the effort, however, for there is no satisfaction so complete as to be able to say at the end of a useful life: "I have striven earnestly and always for the good of my fellow men."

That is a goal for all true Craftsmen.

SHADOW The lengthening shadow of taxes these days in this country is a matter of grave concern to all having a stake in its welfare.

With so much social legislation, subsidies to farmers, and other special interests mounting to billions of dollars annually, legislators under the aegis of the New Deal vote appropriations *ad lib*, with an eye to their own place on the public payroll rather than the good of the community.

It is doubtful if the average man realizes the significance of the huge expenditures of the New Deal. The fact that the solvency of this country is being placed in increasing jeopardy finds him callous, indifferent.

In 1925 federal expenditures were about equal to the entire accountable income of two-thirds the population of California only, whereas in 1937 federal expenditures were nearly equal to the accountable income of *all* the population of thirteen western states, including California.

Thus it will be seen that government is gradually but surely mortgaging the country and its future to an alarming degree. The debts so blithely incurred must be repaid. The huge sums borrowed and spent so prodigally are a first lien on the possessions of every man, woman and child in America, to be levied and collected in taxes having priority over all other obligations. They serve as a blighting deterrent to enterprise everywhere.

If it is necessary to support millions of unemployed and unemployables and the government supported by these as voters, then the present process will be a continuing one, probably accelerative. Without more constructive and intelligent direction given to the disposition of the enormous levies upon the people's property than we have witnessed lately and with the sinister political influence so evident continuing there is genuine cause for alarm. The end is obvious.

The United States of America at the present time is in the throes of a revolution. Peaceful perhaps, but underlying it burn fierce fires which may reach the surface at any time.

From that period in our history when initiative and enterprise, hard work and frugality were virtues men

improved opportunity to a point where it was possible to acquire a decent competency and live in contentment in the twilight of life, up to the present when the same qualities are penalized and success rendered abortive because of the heavy band of the taxgatherer we have come a long way. Freemasons have always been a conservative and constructive element in the community and have played an important part in the country's growth and prosperity. To it and to all men present days are full of omen.

HOMILETICS People dislike to be preached at—and yet the greatest revivals and stimuli to action have been a direct result of it from the days of the apostles down.

More wisdom is expressed in the Sermon on the Mount than any similar number of words ever spoken. It would be well for people generally to read and carefully study that document.

Too often opinion is based on specious argument. Expressed with force and vigor, the words of the professional spellbinder mislead. Mental laziness is a common fault. The average individual prefers to have his opinions made for him rather than to think things out for himself.

Thus the daily papers with screaming headlines frequently create wrong impressions. These headlines are often based on the necessity of getting just so many, or few, words into a fixed space.

Ratiocination, the process of exact thinking, or reasoning, is warped by torrents of words from men whose profession is words, and little else. The voter is shouted at by oratory from all sides, by air and through the press, until he is confused to a point where he cannot form an intelligent independent opinion easily. Prejudice intrudes where logic should govern.

It is possible, however, to get hold of a few facts and reason from them. Hyperbole, however gilded, does not improve the makeup of a man nor make him a better candidate for office.

The deplorably poor average of the people's representatives in public office is a reflection of this mental laziness of voters. When and if people become conscious of their own power and express it intelligently through the medium of the ballot we shall see a better type of representative or public servant and the whole status of government will be lifted up. Otherwise we shall deserve largely what we get.

* * *

Asked "Did you ever hear Coleridge preach?" Lamb replied "I never heard him do anything else." If we seem to preach too much in this column it is only that we may stir the giant sloth represented by the fraternity of which we are a part—to a realization of its power and potentialities for good throughout the world.

Things may be said about us that are cruel, and hurt us. But by being ever optimistic and never despairing, with a firm belief in the brotherhood of man, we may yet be confident that everything will come out for the good of all in the end.

A Monthly Symposium

What Should Be the Attitude of Freemasonry to the Roman Church?

The Editors;

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SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

STATUS QUO

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

THE question "What Should be the Attitude of Freemasonry to the Roman Church?" is one which can safely be left to the common sense of the Craft generally.

There is no real controversy between the Church and the Craft which cannot be reconciled with good will and by the rule of Reason. In the past, it is true, edicts have been issued against Freemasonry in the form of Papal Bulls and other pronouncements which have misled faithful but ignorant Catholic men and women into a wrong conception of the structure and purpose of Freemasonry, and today there is a feeling among a comparative few churchmen that the fraternity is its enemy. But enlightened Catholics no longer follow blindly the assertions of bigoted men who, with better zeal than logic set up bogies to be knocked down by the faithful for the benefit of their immortal souls.

Truth is the Roman Catholic Church today has many more and important things to be concerned about than the attitude of Freemasonry toward it; and vice versa.

The breakdown of Catholicism in Spain, in Italy, Germany and elsewhere, is part of a general protest in part of intellectualism and a great increase of nationalistic idealism, which temporarily obscures the truth: that a Divine Creator controls every human destiny.

The assumption of the Roman Church of its own infallibility naturally runs counter to the two aforementioned phases of the present day and only a bigot will insist that there can be put one means of access to spiritual immortality and that medium the Roman Catholic Church. Were it otherwise what of the millions of other human souls who have never even heard of the Church and its doctrines and yet in whose lives may be discovered some of the most beautifully inspiring examples of Christian (sic) living—under a different name.

The Catholic Church has no monopoly of religion. Her caveat is no longer evident except as a form of Chauvinistic sentiment. She no longer wields the temporal or spiritual power of former days. Abuses made plain throughout her long and in many respects almost miraculous history have been too many and too cruel,

through intolerance, to do other than weaken the fabric and start a slow process of dissolution.

Freemasonry has never sought to make an enemy of the Church. It has been the other way around!—which is perhaps natural when it is remembered that she has arrogated to herself sole power over souls to the exclusion of all other agencies.

No man with knowledge can quarrel with the broad principles of Freemasonry. Its portals are wide open to all who put their trust in God—of whatever creed or color. Freemasonry has no narrow dogma for its boundary. "As wide as from pole to pole, as high as from earth to Heaven."

Problems have a habit of working themselves out naturally: Do good! Live and let live are fair tenets; in Church or Craft there is ample opportunity for their exercise. At the present moment, with the world in mental turmoil, with no active source of irritation in sight other than outworn shibboleths, there is reason to hope that Truth will bear away the victory and the time is not opportune, nor desirable, for any change from the status quo between the Roman Catholic Church and Freemasonry.

INDIFFERENCE

By WM. C. RAPP

Editor *Masonic Chronicle*

INDIFFERENCE, to epitomize it in a single word, no doubt most aptly describes the attitude which Freemasonry should maintain in relation to the Roman church. It is a fundamental principle of the Masonic institution that it makes no distinction between sects, creeds or religious denominations, therefore there is no occasion for assuming a different attitude toward the Roman church than that which it displays toward other religions. Freemasonry not being in any sense a religion, although essentially moral and religious in its nature, it does not concern itself with particular forms of worship,

confining itself to the requirement that its members profess a sincere conviction in the existence of God.

The Roman Catholic church forbids its followers to become members of the Masonic fraternity, which it has a perfect right to do, but Freemasonry places no ban on those of the Roman faith, and they are eligible to Masonic membership, provided of course that the individual is found acceptable. However, no man can with sincerity pledge allegiance to both the Roman



church and to Freemasonry, for in their philosophy of religion they have little in common beyond the fundamental belief in the existence of God. The Roman church accuses Freemasonry of being a natural religion, as distinguished from a supernatural religion, steadfastly refusing to admit that Freemasonry is not a religion.

Freemasonry teaches its adherents that the individual has a right to worship God according to the dictates of his conscience, in whatever form he may see fit. The Roman church denies the right of liberty of conscience, not only to its own adherents, but to all human creatures, and asserts that only through its dogma and creed can salvation be found.

If any particular attitude toward the Roman church on the part of Freemasonry is needed, it is that a devout Roman Catholic has no place in the institution of Freemasonry, but belongs in the bosom of his church—there let him remain in peace.

Freemasonry is tolerant toward all other institutions, but does not surrender its right to defend itself against untruthful accusations, such as the Roman church has made against it on innumerable occasions. It exerts itself in behalf of good citizenship, and in conformity with this insists on the absolute separation of church and state. It is keenly interested in the education of youth, and believes the public school system is the best means to accomplish this object. It believes that every man has an inherent right to worship his Creator according to the dictates of his conscience. Freemasonry has no quarrel with men or institutions who hold opposing views on these and other subjects, except as they seek to compel men to conform to their viewpoints. The attitude of Freemasonry toward the Roman church should be one of calm indifference.

DIGNIFIED DISREGARD

By J. A. FETTERLY

Editor, *Masonic Tidings*, Milwaukee

THE Roman Catholic church is one of the oldest and one of the most influential in the Christian world. Its adherents are numbered in the millions. Its record of exploration and settlement is one of which its votaries may well be proud. As a force for good in the modern world it is unchallenged and generally recognized. It demands our admiration and respect.

Freemasonry, too, has a long and creditable record and its underlying principles are even older than is Catholicism, extending back far beyond the dawn of Christianity. While its 2½ million members are not comparable to the many millions who pay tribute to the Pope, it is still no inconsiderable number. Its record as a stabilizing and moral force is one of which it is justly proud while the intellectual character and general high standing of its membership throughout the past two centuries is a matter for just pride.

We know there are many things—chiefly its secrecy and non-sectarian standard—which is disliked by the



Roman hierarchy as is its love for freedom and its stiff-necked refusal to bow the knee to any churchly or credal authority.

With still greater assurance we know of many things about the Roman church that are intensely disliked by Freemasons. We deplore much of its past history with its story of bigotry, hatred and intolerance; we dislike its century-old interference in governmental affairs—its policy that the church IS the state. We are repugnant to many of its claims. But above all, we detest its hierarchy as being diametrically opposed to our modern understanding of freedom; it is an outworn theory of internal government that makes for intolerance, injustice and autocracy.

From all this it can be easily seen that any co-operation or working agreement between the two bodies is out of the question and that conclusion brings us back to a consideration of our subject for the month.

As Freemasonry in early days had not only the tolerant co-operation of the Roman church but the active support as well and as that body saw fit—through the action of Pope Clement XII in issuing his Bull or edict against the Craft in 1738—to forefully withdraw its official approbation of the then newly organized body, but one self-respecting course can be taken—that of dignified disregard. Any course of activity—pro or con—would be inconsistent with our claims of tolerance, would be undignified and would lessen our public standing as a broad-minded institution.

We can admire the good things of the Roman Catholic church in silence. We cannot afford any loud-mouthed abuse or villification. Leave such action to some of the loose-thinking and loud-talking mouth pieces of the church itself.

WATCHING THE FRONTIERS OF FREEDOM

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

FREEMASONRY and the Roman Church—What Should be our Attitude? Such is the question presented for discussion. It is one to be approached cautiously, and with minds free from prejudice, yet open to all the evidence. It is to be recognized at the outset that as between the two organizations in question, there are widely differing viewpoints on life and the things that are of life, which has frequently led to open antagonism. And we in turn have open two varying modes of consideration. In accord with the all-embracing tolerance enjoined by Craft teachings, the sincere Mason would de-



clare that the doings of the Roman church were not of his concern. On the other hand, if he finds that the evidence, running through two centuries, proves that the church has been an open and active enemy of Freemasonry, he must then seek to analyze the evidence, to ascertain the cause and animus of such antagonism. To enter upon and remain in one of these paths would

be to miss much that is necessary to reach a just conclusion.

It is evident that we must seek a different avenue of approach. It will be allowed that, as Masons, we are committed to the broadest conception of individual liberty, and that such freedom extends to our support of government and the social order. We take our stand that men, being created free and equal, and having certain inalienable rights, have determined that governments are established to secure and maintain such rights, and that all powers of government are derived from the governed.

The Roman church, at the opposite pole of thought, seeks to maintain the traditional philosophy that governments are ordained of God, and that they must be conducted in consonance with and obedient to the interpretations and behests of the church. In Fuerbach's words men are considered by ecclesiasticism as "religious and political valets of the celestial and terrestrial omonarchy and aristocracy." The papacy represents autocracy in its extreme form, in that it demands intellectual and spiritual subjection of the individual.

The issue is not then between a religious organization and a secular society; it compasses the broader division separating a spiritual and political autocracy and an exponent of democratic ideals.

What, then, must be the Masonic attitude. The

Craft is not, by choice, a combatant. It seeks to convince rather than to conquer; to employ reason as the most potent weapon in its armory. With no man's religious views or practices can it have quarrel. But when religion, in any form or of any name, arrogates to itself authority in the political or intellectual realms of life, it is time to intervene in behalf of a threatened freedom, and to pass, if necessary, from words to actions.

The Roman church, so far as American Masonry is concerned and at the present time, is to be closely watched. There are movements of its initiative and direction that would interfere with the free educational system of the nation. There are showings of a dictatorial influence being exerted in national, state and local governments. There are attempted restrictions upon the common life, calculated to enhance the power of ecclesiasticism where it should not be allowed to intrude. These we, as American citizens, should oppose at all times.

But it is not our part, as Masons, to deal in senseless abuse. The use of the bludgeons of speech and the defiling practice of mud-slinging, sometimes adopted by hot-headed and ill-informed brothers, is to be condemned. In all things it should be remembered that in any controversy it is intelligence, and not brute force, that gains the mastery.

The Beginnings of Freemasonry in Canada

By REGINALD V. HARRIS

Past Grand Master of Masons in Nova Scotia, Past Grand Historian, etc.

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I.—INTRODUCTORY

THE reader is doubtless familiar with the chief facts of the history of Eastern Canada in the eighteenth century; the story of its discovery and exploration; the pioneers, Cabot, Cartier, Champlain, DeMonts, and other adventurers and colonizers; the founding of the first settlements at Port Royal (now Annapolis Royal) in 1604, and Quebec, and the numerous sieges of these strongholds; the period of the French regime, which ended in Nova Scotia in 1710, and in the rest of Canada in 1759-60; the two sieges of the great French stronghold of Louisbourg (1745 and 1758); the founding of Halifax in 1749; the expulsion of the Acadians in 1755; the establishment of representative government in 1758; the division of "Canada" into Upper and Lower Canada in 1791; the period of the American Revolution and the coming of the Loyalists 1775-85; the setting off of the Provinces of New Brunswick, Prince Edward Island and Cape Breton; the struggle for responsible government; Confederation in 1867, and the subsequent economic and political development of the country to its present status.

The story is an intensely interesting one as all readers of Parkman and other historians, can testify. Our present duty is to confine ourselves to the story of the beginnings of the Craft in this territory previously to 1800.

SOME CANADIAN "FIRSTS"

The story of Freemasonry begins almost with the first conquest of this country by the British. That portion, popularly known as the Maritime Provinces of Canada (comprising Nova Scotia, New Brunswick and Prince Edward Island) is today under the jurisdiction of three Grand Lodges. Until about sixty years ago, their Masonic histories were more or less closely interwoven. In what is now Quebec, Freemasonry came upon the scene simultaneously with the Conquest and spread westward along the shores of the St. Lawrence.

Eastern Canada, the cradle of Canadian social and political institutions, is likewise the cradle of the Craft in Canada, as it is hoped these pages may show.

It may now be stated with considerable confidence that

1. The first Masonic activity on Canadian soil, perhaps in North America, took place in Annapolis Royal some time between 1721 and 1727.

2. The first Provincial Grand Masters for any part of Canada were Captain Robert Comyns, "Prov. Grand Master for Cape Breton and Louisbourg," appointed by the Earl of Darnley, Grand Master of England, and Major Erasmus James Philipps, Prov. Grand Master for Nova Scotia, appointed by Henry Price, Prov. Grand Master of New England, and later of North America.

3. The first duly constituted lodge established on Canadian soil was formed at Annapolis Royal in June 1738, under authority from Massachusetts.

4. The first military lodge to function in America was Lodge No. 85, (Irish) in Framptons (30th) Foot, in Garrison at Louisbourg 1746.

5. The first warrant granted for a lodge in Newfoundland was granted Dec. 24, 1746, for a lodge probably at Placentia.

6. The oldest Craft lodge in the British Dominions Overseas, is St. Andrew's Lodge No. 1, G.R.N.S. Halifax, established by Hon. Edward Cornwallis, July 19, 1750, as the First Lodge, Halifax, under authority from Major E. J. Philipps, Prov. G. M. and later No. 4 on the Prov. Reg. 1757; No. 155 on the English Reg. (Ancients) 1768, and continuing without dormancy to the present day.

7. The first Masonic Church service held in Canada was held in St. Paul's Church, Halifax, June 24, 1757.

8. The first military lodge chartered by the "Ancients" of England was that in the 40th Regiment of Foot No. 42, while quartered at Annapolis Royal in 1755.

9. The first Provincial Grand Lodge established by the "Ancients" in any part of the world was warranted for Nova Scotia, Dec. 27, 1757.

10. The first subordinate lodges established by the "Ancients" outside of England were No.'s 66 and 67 at Halifax, Dec. 27, 1757.

11. The first Masonic activity in Prince Edward Island was probably in the expedition of Lord Rollo, sent in August 1758 to take possession of the Island.

12. The first Masonic meeting held in Quebec was held by the lodges with Wolfe's armies on Nov. 28, 1759.

13. The first sea-lodge was held in H.M.S. "Vanguard" at Quebec, under warrant No. 254 granted to Thomas Dunckerley, by the premier Grand Lodge of England, January 16, 1760.

14. The first Royal Arch degrees conferred in Canada were conferred at Halifax and Quebec in 1760.

15. The first Knight Templar degrees conferred in Canada were conferred in Halifax in 1766-68 by Lodge No. 322 in the 29th Regiment and Lodge No. 58 in the 14th Regiment.

16. The first Masonic lodge to meet in what is now Ontario was Lodge No. 156 in the 8th Kings Reg't stationed at Niagara in 1773.

17. The oldest Royal Arch Chapter in Canada is Royal Union Chapter No. 1, dating back at least as early as 1780, established under the warrant of St. Andrew's Lodge, Halifax.

18. The first lodge warranted for Upper Canada was St. James' No. 14, in the King's Rangers at Catarqui (now Kingston) May 12, 1781.

19. The first Lodge established in Prince Edward Island was St. George's Lodge in the Independent Companies at Charlottetown, commanded by Col. Timothy Hierlihy, June, 1781.

20. The oldest Knight Templar body in the world is Antiquity Preceptory No. 5, Halifax, dating previously to 1782.

21. The first Masonic lodge to work in New Brunswick was St. Georges No. 2 (Reg. New York) later No. 19, Prov. Reg. N.S. at Mauderville, 1783.

22. The oldest Mark Lodge records in Canada are those of a lodge held under the warrant of Virgin Lodge, Halifax, in 1784.

23. The first corner-stone laid with Masonic honours in Canada was the corner stone of the Mason Hall, Halifax, laid by Prince Edward, Duke of Kent, Grand Master of Lower Canada, June, 1800.

24. The oldest lodge chartered by the Grand Lodge of Scotland, and not now on that register, is Keith Lodge No. 17, Halifax, chartered as Thistle Lodge No. 392 (Scot) in 1827.

25. The first independent and sovereign Grand Lodge established in Canada was The Grand Lodge of "Canada" (now The Grand Lodge of Canada in the Province of Ontario) Oct. 10, 1855.

NOVA SCOTIA

The history of Freemasonry in Nova Scotia falls into four periods:

1. From its earliest evidences to 1784, including the period of the First Provincial Grand Lodge 1757-76.

2. From 1784 to 1829, during which the Second Provincial Grand Lodge functioned with jurisdiction over the three Maritime Provinces.

3. The period 1829-69, during which the District Grand Lodge (English authority) and the Provincial Grand Lodge (Scottish authority) exercised jurisdiction; and

4. The period since 1866 when the present Grand Lodge of Nova Scotia was established.

QUEBEC

The story of Freemasonry in Quebec is divided into five periods;

1. From 1759 when the First Prov. Grand Lodge of Quebec was formed, until 1791 when it became dormant.

2. The period 1792-1822, during which The Grand Lodge of Lower Canada (Ancients) functioned.

3. The period 1823-55, during which there were two District Grand Lodges under English authority; Montreal and William Henry, and Quebec and Three Rivers.

4. The period 1855 to 1869 when many of the lodges in Quebec were under the jurisdiction of the newly formed Grand Lodge of "Canada."

5. The Grand Lodge of Quebec from 1869 to the present time.

ONTARIO

In Ontario, Masonic history may be divided into three periods:

1. The period previously to 1791, when Masonic lodges were under the Prov. Grand Lodge of Quebec.

2. The period 1792-1855, during which several Provincial Grand Lodges, regular and irregular, contended for supremacy.

3. The period since 1855 when the present sovereign Grand Lodge was formed.

Masonry in the Dominion of Canada has had three principal sources, England, Scotland and Ireland, to which might be added Massachusetts, although at the time it influenced Masonry in Canada it was a Provincial Grand Lodge under the Grand Lodge of England (Moderns). Minnesota warranted the first lodge in Manitoba, and Golden Rule Lodge No. 5, Q.R. owes its origin to the Grand Lodge of Vermont.

Three lodges still remain under English authority, two in Montreal and one in Halifax. These three, with St. Andrews Lodge No. 1, Halifax, possess the Centenary Jewel of the United Grand Lodge of England.

II.—TRADITIONS AND SURMISE, 1604-1710

CANADA has an intensely interesting Masonic history dating from 1737 or previously, so far as reliable facts of history are concerned. Some writers profess to have discovered evidence of earlier Masonic activity and it will be of interest to refer to several of these accounts.

THE ALMONTE STONE 1604

The first story relates to the discovery of an inscribed stone near Almonte in the Township of Pakenham in Ontario.

In the year 1892, a stone was found on a farm near Almonte, Ont., bearing Masonic characters with the date 1604. The discovery created some excitement at the time and the stone was removed to be placed in a museum but later disappeared. The evidence gathered by M. W. Bro. J. Ross Robertson, the Grand Master of the jurisdiction and the distinguished historian of Freemasonry in Ontario, led him to express the opinion that it was "an inscription of very modern date and may have been placed during the past ten years on the particular rock. There was no Masonry nor Masonic knowledge of Masonry anywhere in the Township of Pakenham prior to 1820. . . . These marks have probably been placed on the rock for the purpose of misleading by giving the idea that there was some antiquity connected with it. It is not the first time that such things have been done by those who desire to manufacture antiquity."

Recently Bro. Dr. MacIntosh of Carleton Place, the only survivor of those who made the "discovery," visited in company with others the locus and afterwards expressed the opinion that the stone was inscribed as a practical joke by Dickson, the owner of the farm, for the purpose of arousing the curiosity of his enthusiastic Masonic neighbour Forsythe, and so may be dismissed from further consideration.

THE MASONIC STONE OF 1606

The reader will recall that in 1605 Champlain, the French explorer, established the settlement of Port Royal on the west side of Annapolis Basin. This settlement was the predecessor of the more noted Port Royal and Annapolis Royal built some miles to the northward, the scene of many sieges and history-making events, including the organization of the first Masonic lodge on Canadian soil.

On this first site was discovered in 1827, what some Masonic students and historians have regarded as the earliest trace of the existence of Freemasonry on this continent, namely certain marks on a stone found on the site of this early settlement.

There are two accounts of the finding of this stone. The first, from the pen of the Hon. Thomas Chandler Haliburton (the famous author of "Sam Slick the Clock-maker") was written in the year of the finding of the stone or very shortly afterward, and is to be found in his *History of Nova Scotia* published in 1829.

The stone is described by Haliburton as "about two feet and a half long and two feet broad, and of the

same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arabic figures, the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface."

"The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth and the upper part of the figure 6 nearly as much, yet no part of them is obliterated—they are plainly discernible to the eye and easily traced by the finger."

The other account of the finding of the stone is from the pen of Dr. Charles T. Jackson of Boston, the celebrated chemist and geologist, and was written in June, 1856.

"When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a gravestone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it."

"Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved."

About 1887 the stone was given by Robert Grant Haliburton (son of Judge T. C. Haliburton) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute.

Sir Sanford Fleming wrote that he received the stone from Mr. R. G. Haliburton in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt.

"When the building was erected on the northwest corner of Richmond and Bertie Streets, Toronto, instructions were given by Dr. Scadding to build it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it." . . . I further offered a reward of \$1,000 for the stone if it could be found, but it was all to no purpose. . . . If ever the present building be taken down diligent search should be made for the historic stone, perhaps, the oldest inscription stone in America."

The theory that the stone might commemorate the establishment of a lodge of Freemasons has virtually nothing to support it, though there are some who profess to see such a lodge in the famous "Ordre de Bon Temps," established there by Champlain in the winter of 1606-7.

The theory that the stone marked the last resting place of one of the settlers would seem to have more to support it than any other. It was apparently found in or near the burying ground shown on Champlain's map of the settlement, and we know, too, that at least one of the colonists died in the year 1606 and Champlain gives the date of his decease, Nov. 14, 1606.

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Marc Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27th, where they remained until Aug. 28th, when Poutrin-

court started on an exploratory voyage down the American coast, as far as Cape Cod, leaving Lescarbot behind in charge of the colony. We learn from Lescarbot's "New France" that among the settlers were "numerous joiners, carpenters, masons, stone cutters, locksmiths, workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades."

At this time the carpenters of France had their own mystery or trade guild, worked on lines somewhat akin to operative Masonry and using the square and compasses as their emblem.

It would seem that the stone marked the grave of a member of a French trade, or craft guild, who died in 1606, and to this extent the stone may be regarded as the earliest known trace of Freemasonry in the New World.

ANOTHER MASONIC STONE?

In 1934 another stone was found on the shore of Annapolis Basin, on the site of Champlain's gardens, about 100 yards eastward of the "Habitation." The stone, of grey granite, much defaced and weatherworn, bears what some believe to be the last traces of a Masonic square, with the angle upward, below which is the letter C. It is very doubtful that this stone has any Masonic significance, but in the writer's opinion may have been erected as a monument to mark a corner of the garden-plot.

THE SCOTTISH COLONY

After the destruction of Port Royal by Argall of Virginia in 1614, the inhabitants returned, rebuilt their houses and continued there until the advent of Sir William Alexander of Menstrie and his Scotch colony about 1628.

Alexander became the proprietor and grantee of the colony under a patent from James I (James VI of Scotland) in 1621. His powers and privileges were virtually regal over the territory now comprising the Maritime Provinces and parts of Maine and Quebec, and designated in the patent as "Nova Scotia." Associated with Sir William as "undertakers" were Sir Alexander Strachan of Thorntoun, Sir Anthony Alexander, his son, and William, Earl Marshall. After exploratory expeditions and financial difficulties which threatened to frustrate the venture, Sir William sent out his son, also known as Sir William, with four vessels containing 72 settlers, who took possession of the old French fort in the spring of 1628. After two years of struggle, Sir William, the younger, returned to Scotland, leaving Sir George Home, or Horne, in charge of the colony. With the Peace of St. Germain-en-Laye in 1632, the whole of Nova Scotia was restored to France and the majority of the settlers returned to Scotland, though some joined the Puritan colony in Boston, Massachusetts Bay, and others are said to have gone to the French settlement at LaHave, in Nova Scotia. As partial compensation for his losses, the older Sir William was created Viscount Stirling and Viscount Canada. The son thereupon assumed the honorary title of Lord Alexander.

This bit of history is given by way of introduction to the statement that in the minutes of the Lodge of Edinburg is found the record, that on "the 3rd day off Joulay, 1634" Lord Alexander, the younger, Sir Alexander Strachan of Thorntoun, and Sir Anthony Alex-

ander, who was at the time "Master of the Work" to Charles I, were "admitted fellowe off the Craft." As no other record of Lord Alexander's Masonic career has been found, it has been suggested that he may have been initiated in his Nova Scotian colony. These craftsmen later took a most active interest in the affairs of the Lodge.

Exhaustive search and inquiry in Scotland has failed to discover a list of the settlers as the basis for further investigation. In support of this theory, however, it should be stated that during the reign of James VI, we find a recognized connection between the sovereign and the Craft, appointment to the office of Master of the Works being made by the King's authority. The "Schaw Statutes" of 1599 required that E. A.'s should serve four years before being admitted F. C.'s.

Other than this the theory of Lord Alexander's initiation in Nova Scotia has nothing to support it, and is dismissed by most writers who refer to it as mythical.

It is unnecessary here to follow the fortunes of Port Royal during the next hundred years; the capture of the fortress by Col. Sedgewick in 1654; its cession to France by the Treaty of Breda in 1667; its capture by Sir William Phipps, a native of Massachusetts, in 1690; its capture by Col. Nicholson and his New Englanders in 1710, when it was renamed Annapolis Royal; and its final cession by France to England by the Peace of Utrecht in 1713.

While it is unlikely that Freemasonry existed among the French or English settlers in the colony during this early period, we find it stated in a book entitled "Ahiman Rezon; a concise account of the Rise and Progress of Freemasonry in the Province of Nova Scotia from the first settlement of it to this present time, 1786," found in the Library of the Grand Lodge of Massachusetts.

"From Europe the Royal Art crossed the Atlantic with the first emigrants and settled in various parts of America. It is said to have been known in Nova Scotia, while in the hands of the French, . . ."

THE QUEBEC LODGE OF 1721

There is a slight possibility that the statement quoted above may have reference to a lodge in Quebec. Dr. Emmanuel Rebold, Past Deputy of the Grand Orient of France in his "General History of Freemasonry" published in 1860, asserts that "The activity of the three Grand Lodges of Great Britain, and, above all, of that of London, was not confined to the establishment of lodges in Europe between 1727 and 1740; they had already transplanted Masonry to Bengal, to Bombay, the Cape of Good Hope, New South Wales, New Zealand and Java, and as early as 1721, lodges of Masons were established in Canada." Apart from Bengal, where Masonry had a beginning in 1728, nothing has been found to support the statement.

By Canada, Rebold undoubtedly meant the present Province of Quebec and Ontario constituting the former Province of "Canada." It is a curious fact that in 1851 nine years before the publication of Rebold's work, Albion Lodge No. 17, Quebec, received a letter from *La Loge Clemente Amitie* of Paris, France, which begins with the statement "You have one of the most ancient Temples of Freemasonry, since its erection dates from 1721."

Quebec in 1721 was in the hands of the French. It is of course possible that Freemasonry may have been transplanted into New France by military officers, or the governing or merchant class of whom there was a large number at the time in Old Quebec. If there is any substratum of fact in the 1721 tradition, the proof must be found in the archives of the Grand Orient of France where rest the unsorted and unclassified records of hundreds of lodges, civil and military, existing prior to the formation of the Grand Orient. Until an exhaustive examination of these records has been made, the Quebec lodge of 1721 must remain a theory and a tradition.

In the same category must be placed the statement of Jean d'Ebrie who, writing in 1883 on "Freemasonry in the Province of Quebec" stated that a lodge of Masons was in existence in Quebec 1755. Nothing to support this statement has since been found.

III.—MASONRY AT ANNAPOLIS ROYAL 1725-1755

"ACCORDING TO THE OLD CONSTITUTIONS"

The reader will be familiar with the history of British Freemasonry as an operative institution, the transition period of the fraternity until the control of the lodges had passed into their hands, and the establishment of the first Grand Lodge in 1717.

It is generally believed, as a warranted deduction from known facts, that Freemasonry was brought into the colonies in North America at a very early period in the 18th century and that lodges were established at various places which worked without the sanction of warrants.

This method of meeting "according to the Old Constitutions," persisted for some years and there are instances of lodges meeting in England without warrants as late as 1748. Such a lodge seems to have been held in the King's Chapel, Boston, Mass. in 1720 or 1721; Masons were undoubtedly "made" in Boston in the period 1720 to 1733, and Benjamin Franklin was made in a similar lodge held in Philadelphia in February 1731. The first authority for the assembly of Freemasons in America issued from a Grand Lodge, was issued on June 5th, 1730, by the Duke of Norfolk, Grand Master of Masons of England, to Daniel Coxe, of New Jersey, appointing him Provincial Grand Master of New York, New Jersey and Pennsylvania, and there is abundant evidence of Masonic activity in Philadelphia during the next few years.

On April 13, 1733, Henry Price of Boston was appointed "Provincial Grand Master of New England and Dominions and Territories thereunto belonging" by Viscount Montague, Grand Master of England. His jurisdiction was extended over the whole of North America by the Earl of Crawford in August 1734.

Price established St. John's Grand Lodge in Boston, on July 30th, 1733, which immediately granted a warrant to the First Lodge (now St. John's Lodge) in Boston, today the oldest existing lodge in the New World.

ANNAPOLIS ROYAL AND EARLY MASONRY

Between 1710 when Port Royal (renamed Annapolis Royal) fell to the besieging forces from New England

under Col. Francis Nicholson until the American Revolution, there was the closest sort of intercourse, military, civil, commercial and social, between Annapolis Royal and Boston.

In 1717 Col. Richard Philipps of South Wales was appointed Governor of Nova Scotia and of Placentia in Newfoundland, continuing to hold office until 1749, although for most of that period he resided out of the Province, governing the country by means of lieutenant-governors.

At the time of Philipps' appointment in 1717, Annapolis Royal was garrisoned by four independent companies of Foot. These companies with four others at Placentia and two additional companies were in that year organized as one regiment under the command of Col. Philipps, and later known as the Fortieth Foot, the first of several British regiments organized in Canada. The regiment continued in the service in Nova Scotia until 1758, when it formed part of the expedition against Louisbourg. In the intervening years it garrisoned Annapolis Royal, Canso and Placentia.

In 1720 Col. Philipps organized the first Council for the Province of Nova Scotia composed almost entirely of Boston men and it is a curious fact that these Boston men were all closely identified with King's Chapel, and it is the writer's theory, after exhaustive investigation, that there was a Masonic lodge, or at least Masonic activity, at Annapolis Royal between 1721 and 1727, owing its origin to men from Boston such as John Adams, Paul Mascarene, Edward How, Arthur Savage, Captain Cyprian Southack and Hibbert Newton, who along with Rev. John Harrison and his successor, Rev. Robert Cuthbert were, all to some degree, and several very intimately, associated with King's Chapel.

In the "Concise account of the Rise and Progress of Freemasonry in the Province of Nova Scotia, 1786," it is stated that "it is certain that as soon as the English took possession" "of the colony" "they took care to encourage this charitable institution." There is a sort of corroboration in the statement of M. W. Bro. Major-General J. Wimburn Laurie, Grand Master of Nova Scotia, in his address to the Grand Lodge of Nova Scotia in 1884, who after referring to the receipt by him of a photographic copy of the ledger of St. John's Lodge, Philadelphia, dated 1731, forwarded as evidence that it was the first Masonic lodge organized in America during the colonial period, proceeded:

"From circumstances that have come to my knowledge, I believe it to be quite within the bounds of possibility that evidence will in due time be forthcoming, that a Masonic Lodge regularly met and transacted Masonic business at a much earlier date than 1731 in our own Province. I have been for some time promised the documents by a gentlemen who is not a member of the craft, and I trust his disinterested efforts to obtain them will be successful. I may be disappointed either in obtaining the documents or their authenticity, so hesitate to say more."

Bro. Laurie had previously made a similar statement when addressing the Grand Lodge of Massachusetts in 1883 when he stated that "certain antiquarians . . . had recently discovered what they were inclined

to believe were the vestiges of a Masonic lodge which had existed in Nova Scotia very early in the eighteenth century."

Any Masonic activity prior to 1731 in Nova Scotia must have been either at Annapolis Royal (then the capital) or possibly at Canso, where during the fishing season some 2000 New Englanders made their base of operations.

ERASMUS JAMES PHILIPPS

Among the officers of Philipps' Regiment at Annapolis Royal in 1726, was Ensign Erasmus James Philipps (born April 23rd, 1705) a nephew of Col. Richard Philipps, being the son of his brother Erasmus.

After acting in several civil capacities he was appointed a member of the Council in 1730 and was the associate of Edward Amhurst; of Paul Mascarene, afterwards Lieutenant-Governor; of John Handfield, who superintended the embarkation of the exiled French habitants; and of William Winniett, then the leading merchant of Annapolis, and of his son Joseph Winniett.

In August 1737 he was a Commissioner along with Dr. William Skene and Otho Hamilton of H. M. Council of Nova Scotia, and four others from Rhode Island, to mark out and settle the boundaries between the province of Massachusetts Bay and the colony of Rhode Island, and was in Boston from August 1737 to June 1738.

The records of "The First Lodge" Boston show that on Nov. 14, 1737, Major Philipps was made a Mason in that Lodge and that accompanying him was Bro. Wm. Sheriff who affiliated with the Lodge on this occasion. As Sheriff had been a continuous resident of Annapolis Royal from 1716 until 1737, it is evident that he must have been made a Mason in Annapolis Royal.

In the Boston Gazette of March 13, 1738, we find the following paragraph:

"We are inform'd, That Major Philipps is Appointed Provincial Grand Master over the Free and Accepted Masons, in the Province of Nova Scotia, and that a Deputation is getting ready for that purpose."

THE FIRST LODGE FORMED

On returning to Annapolis in June 1738, Philipps took with him a deputation from Henry Price to form a lodge at Annapolis Royal with himself designated as the first Master. The record reads that "Mr. Price granted a Deputation at Ye Petition of *sundry Brethren* at Annapolis in Nova Scotia to hold a Lodge there." This Petition was undoubtedly signed not only by Philipps and Sheriff, but by Col. Otho Hamilton and Dr. Wm. Skene both residents of Annapolis Royal for many years. The lodge established in 1738 was the first lodge established in what is now the Dominion of Canada, and was the fifth in order of precedence of lodges chartered from Massachusetts.

SOME OF ITS MEMBERS

Although a list of members of the Lodge is not obtainable, yet among the residents of Annapolis in the period 1738-55, were a considerable number who, we definitely know to have been Masons.

WILLIAM SHERIFF already mentioned, an officer in the garrison sometime previously to 1715, was a member of the Council from 1720 until 1742. He removed to Boston, dying there in May, 1768. He is said to

have been a descendant of James, Marquis of Hamilton.

His son, CAPT. WILLIAM SHERIFF, of the 47th Regiment, Deputy Quarter-Master-General of the Forces in America and aide-de-camp to General Gage, is mentioned as being present at a meeting of the Grand Lodge, Boston, in 1763.

OTHO HAMILTON of Philipps' Regiment from 1727, was Secretary of the Council and a member from 1731. He was Lieut.-Col. of the 59th Regiment in which from 1754 to 1797, there was a Masonic Lodge.

His son OTHO HAMILTON, JR. also an officer in the 40th, was wounded at Quebec 1759. He succeeded to the command of the Regiment in 1770.

JOHN HAMILTON, a brother, was Lieut. in the 40th in 1734, in which year he was also appointed "naval officer" for the port of Annapolis. In 1752 he was Capt.-Lieut. of the 40th.

DR. WILLIAM SKENE, a member of the Aberdeen family prominent in the records of the Aberdeen Lodge of Aberdeen No. 1 ter, was attached to the garrison at Annapolis as surgeon, as early as 1715. He became a member of the Council in 1720, and along with John Adams and Sheriff, was a member of the first Court of Justice in 1727.

GEORGE AND SAMUEL COTTNAM were lieutenants in the 40th in 1752. George was later a magistrate at Louisbourg.

HIBBERT NEWTON, son of Thomas Newton, Attorney General of Massachusetts and member of the First Lodge, Boston, was a member of Council and Collector of Customs at Annapolis in 1720.

CHARLES MORRIS, a native of New England, made a survey of the whole Province in 1745-6. He commanded a company at Grand Pre under Col. Arthur Noble in 1746-7, distinguishing himself before the enemy. In 1749 he helped to lay out the Town of Halifax. Appointed Councillor in 1755 he was the first surveyor-General of the Province, and a judge of the Supreme Court in the time of Chief Justice Belcher.

JOHN ADAMS who came from Boston with Sir Charles Hobby's Regiment to the capture of Annapolis in 1710, was for thirty years a conspicuous figure. His daughters married Hibbert Newton, Dr. William Skene, and Major Otho Hamilton. Adams was a trader between Annapolis and Boston between 1710 and 1720, and a resident councillor at Annapolis between 1720 and 1740.

PAUL MASCARENE, born at Castras, France, in 1684, of Huguenot parents, joined Nicholson's forces against Port Royal in 1710, commanding the grenadiers of Col. Waldo's New Hampshire Regiment. He commanded the garrison at Placentia in 1720. He was a member of Philipps' Council from 1720. During this period he made frequent trips to Boston, where he was closely associated with King's Chapel. In 1749 he came to Halifax as senior member of Cornwallis' Council. He retired from active service about 1750; was gazetted Major-Gen'l in 1758, and resided in Boston from that date until his death in Jan. 1760.

COL. JOHN GORHAM of Gorham's Indian Rangers, was Lieut.-Col. of his father's regiment in the expedition against Louisbourg in 1745, and on the death of his father at Louisbourg was promoted Colonel. He commanded the Boston troops at Minas with Col. Noble. He was a member of Cornwallis' first Council July 31st,

1749. It is probable that he returned home to New England about 1752.

WILLIAM WINNIETT "the most considerable merchant and one of the first inhabitants of this place and eminent in his zeal for His Majesty's service," came with Nicholson in 1710, and remained as a trader. His daughters married Lt.-Col. Alex Cosby, Capt. John Handfield and Edward How. He died in 1741.

JOHN DYSON, Sergeant in the 40th Regt., later Lieut. in the Royal Artillery and Storekeeper, whose daughter Ann married Erasmus James Philipps.

EDWARD HOW, a member of the Council at Annapolis in 1736, was severely wounded at the Grand Pre affair in 1747. He was frequently employed in difficult negotiations with the Indians and French authorities, and was treacherously murdered by Indians near Beausejour in 1751. He married the daughter of William Winniett.

EDWARD AMHURST, an officer in the 40th, became a member of the Council in 1736. He was in England in 1749 and came out with Cornwallis. He was Governor at Placentia in Newfoundland.

ALEX COSBY was a Major in Philipps' Regt. on its organization in 1717, and was for a time Lieut.-Gov. under Governor Richard Philipps, who married his sister. Cosby married Ann, daughter of William Winniett. He became a member of the Council in 1727, and was Lieut.-Col. of the 40th from 1739 until his death Dec. 27, 1742. Cosby was the ancestor of the Cosby Family of Queens County, N. Y., and brother of Brig.-Gen'l Wm. Cosby, Governor of New York.

JOHN HANDFIELD, an officer of Philipps' Regiment from 1720 to 1750, was a member of Gov. Armstrong's Council in 1736. He assisted in the deportation of the Acadians in 1755 and became Lieut.-Col. of the 40th in March 1758. He married Elizabeth, daughter of William Winniett, merchant of Annapolis, and his daughter married Lieut. John Hamilton of the 40th.

JOHN BRADSTREET, appointed Lieutenant in the 40th in 1735, served as a Colonel in the Louisbourg expedition of 1745. In 1746 he was made Governor of St. John's, Newfoundland. In 1755 he was Adjutant-Gen'l under General Shirley, and in 1758 took part in the attack on Fort Ticonderoga. A few months later he led the expedition which captured Fort Frontenac, and still later a relief expedition to Detroit during the investment of that place by Pontiac. Promoted Major-General, he died in New York in 1774.

Three other members of the Lodge whose names have come down to us are John Easson "made" in 1738, Isaac DeCoster later the first Master of St. Andrew's Lodge, Boston, also "made" in 1738, and Francis Barclay LeCain "made" in 1751; all Master Artificers in the employ of the Board of Ordnance.

A NEW WARRANT

As the Lodge was practically a regimental lodge it is not surprising to find the brethren of Philipps' Regiment applying to the Grand Lodge of England ("Ancients") in 1755 for a warrant, which was issued Nov. 19, 1755, and numbered 42. Apart from this fact, however, no other information is obtainable from the English Grand Lodge records, but it would seem clear that the warrant of 1755 was merely the re-chartering of the old Lodge which had been established in 1738

by Philipps, and which was undoubtedly being carried on under his watchful eye.

The Lodge continued to be mentioned in the minutes of St. John's Grand Lodge, Boston, between 1758 and 1767.

In 1751 the Regiment was designated as the 40th Foot, and was familiarly known as the "Fighting Fortieth." Detachments from the Regiment served at the capture of Fort Beausejour in 1755, and in Loudon's abortive expedition against Louisbourg in Cape Breton in 1757. The 40th marched to Halifax in 1758 and proceeded under the command of Major-General P. T. Hopson with the expedition to Louisbourg under Boscowen and Amherst. After the capture of that fortress the regiment wintered there; in 1758 the grenadier company participated, along with other similar companies from the garrison, in the siege of Quebec.

After service in the West Indies the Regiment served from 1775-8 in the American War, when it was again transferred to the West Indies, returning to Halifax in 1782. The Lodge apparently became dormant before 1810 as in that year we find the brethren (engaged at that time in the Peninsular War in Spain) applying for an Irish warrant, No. 204. In 1811, the Regiment, then known as the 2nd Somersetshire Regiment, was amalgamated with the 82nd Prince of Wales Volunteers as the line battalions of the South Lancashire Regiment.

PHILIPPS' LATER HISTORY

Returning to the story of Philipps, we find that in 1738 he married Ann, eldest daughter of John Dyson and Alice his wife, by whom he had four children, Ann, who married Col. Robert Fenwick, R.A.; John Erasmus, Capt. 35th Regiment; Elizabeth, who married Capt. Horatio Gates, later the distinguished General of the American Revolutionary Army who defeated the British at the Battle of Brandywine and was himself defeated by Lord Cornwallis at Camden; and Dorothy, unmarried.

Philipps returned to his duties as boundary commissioner in the spring of 1739, and we find him present at a meeting of the First Lodge in Boston on April 11, 1739, when he appears as "Rt. Wpfull. Bror. Erasmus Jas. Philipps, G. M. De Nov. Scot." He was again present on May 9th, Nov. 28, and Dec. 26, 1739.

A second boundary commission issued to Philipps and others in 1740, convened at Providence in April 1741 and the records of the First Lodge for August 12th, 1741, show the following entry:

"Bro. E. Philipps pd. 20 } Quarterage
Bro. Sheriff pd. 20 } as Memrs."

Here it may be noted that in 1734, Benjamin Franklin, printer, statesman and philosopher, published in Philadelphia, a reprint of the "Book of Constitutions" first published by Anderson in 1723. Until 1886 the present day lodge at Annapolis Royal had in its archives a copy of Franklin's reprint, on the fly-leaf of which were the words, "Presented to the old Lodge by Grand Master, E. J. Phillips." The book was lost in the fire which destroyed the lodge building in 1886.

GRAND PRE

In the fall of 1746 the government decided on the military occupation of Grand Pre and a detachment of 470 men of the Massachusetts forces was quartered on the inhabitants on Dec. 25, 1746, under the command

of Colonel Arthur Noble and Major Erasmus James Philipps. A force of 300 men under Coulon de Villiers marched overland from Chignecto, reaching Grand Pre on Feb. 11th and attacked the sleeping New England forces at night in a blinding snow storm. The battle which followed was perhaps the most stubbornly contested fight in the history of Acadia. Col. Noble and his brother were killed, and after several hours resistance during which the Massachusetts men fought in their shirts in hand-to-hand conflicts in the snow storm, with heavy losses, they capitulated on honorable terms at daybreak.

An examination of the meagre muster-rolls shows the presence of a considerable number of New England Freemasons in the little force.

PHILIPPS' LATER HISTORY

On June 12, 1750, the Hon. Edward Cornwallis and others at Halifax petitioned Philipps and received a deputation for a lodge at Halifax, and a copy of this petition in Philipps' handwriting is in the Library of the Grand Lodge of Massachusetts.

On Dec. 27, 1757, a warrant for a Provincial Grand Lodge, signed by the Earl of Blesinton, G. M. of the "Ancients," was issued to Philipps constituting him

"Provincial Grand Master of Nova Scotia and the territories thereunto belonging."

In 1759, Major Philipps was chosen a representative in the House of Assembly, for Annapolis County, Colonel Jonathan Hoar being his colleague, but his legislative career was of short duration, as he died suddenly of apoplexy at Halifax, September 26, 1760, while on a visit to that town, and was buried in St. Paul's Cemetery, Halifax.

Major Philipps was undoubtedly an able, energetic and efficient officer, in both his military and civil employments, acting with skill and tact and always acquitting himself with credit.

The present representatives of the honors of the family are Baron St. David's and Baron Milford.

By the death of Major Philipps, Nova Scotia Freemasonry lost its founder and first great figure. While Masonry cannot be said to have flourished under his regime we must remember the period and times in which he lived, days when the province was struggling into existence as a British colony. When the difficulties of these early pioneer times are considered we may wonder that Masonry was ever thought of. The flame lighted during the twenty or more years of his Provincial Grand Mastership has never since gone out.

(To be continued)

VERY IMPORTANT

The situation in parts of Europe has placed the Freemasons in a very desperate condition; their property confiscated, ordered to leave their countries, ostracized, persecuted, and even murdered. This has caused leading Masons in France, Switzerland, Czechoslovakia, Yugoslavia, Belgium, and others, to form a Masonic Relief Society, the purpose of which is to aid the persecuted members of the Fraternity.

The President of the organization is Rene Raymond, who is the Grand Commander of the Supreme Council of France; the Treasurer is Monsieur Lehmann, and the office is at 8 Rue Puteaux, Paris.

Money is greatly needed, and if checks are sent to and made payable to the Supreme Council, 33°, A.A.S.R., 1733 16th Street Northwest, Washington, D. C., they will be promptly forwarded in funds which will be easily converted into money in those countries; or, if preferred, the funds may be sent directly to Monsieur Lehmann, 8 Rue Puteaux, Paris, France.

The Supreme Council of the Southern Jurisdiction of the United States answers the appeal by voting twenty thousand dollars to aid their brethren in the unhappy countries.



SEPTEMBER ANNIVERSARIES

Gen. John Sevier, 1st Governor of Tennessee and Master, in 1800, of Lodge No. 2, Knoxville, was born near Harrisonburg, Va., September 23, 1745, and died near Fort Decatur, Ala., September 24, 1815.

Jeremy Gridley, Grand Master of Masons in North America (1755-67), died at Boston, Mass., September 10, 1767. In 1916, the Grand Lodge of Massachusetts erected a monument to his memory.

Felix Grundy, U. S. Attorney General under President Van Buren and member of Hiram Lodge No. 7, Franklin, Tenn., was born in Berkeley County, Va., September 11, 1777.

Richard J. Gatling, inventor of the Gatling gun and farm machinery, was born in Hertford County, N. C., September 12, 1818, and was a member of Center Lodge No. 23, Indianapolis, Ind.

Albert G. Goodall, an Active Member of the Northern Supreme Council, was raised in Montgomery Lodge No. 19, Philadelphia, Pa., September 19, 1854. On September 16, 1864, he received the 33rd Degree.

James H. Hopkins, 10th Grand Master of Knights Templar, U. S. A., (1874-77), and U. S. Representative from Pennsylvania, received the 33rd Degree in the Northern Masonic Jurisdiction, September 19, 1872.

Maj. Gen. George M. Moulton, Grand Master of Illinois (1901-03) and 20th Grand Master of Knights Templar, U. S. A., (1904-07), received the 33rd Degree in the Northern Masonic Jurisdiction, September 20, 1887.

Lee S. Smith, 24th Grand Master of Knights Templar, U. S. A., (1916-19), received the 33rd Degree in the Northern Masonic Jurisdiction, September 16, 1890.

Harry C. Walker, Lieutenant Governor of New York State under Alfred E. Smith and Grand Minister of State of the Northern Supreme Council, received the 33rd Degree, September 15, 1908, at Buffalo, N. Y., and became an Active Member of the Northern Supreme Council at Philadelphia, September 18, 1919. In 1932, he succeeded Perry W. Weidner as Grand Master of the Grand Encampment, K.T., U. S. A.

George Washington Finley, Chief of the Piankeshas and one of the few full-blooded Indians to attain the 32nd Degree, became a Mason in Miami (Okla.) Lodge No. 140, September 24, 1913.

Samuel A. Baker, Governor of Missouri (1925-28) and a member of Prince of Peace Commandery No. 29, K.T., Jef-

erson City, Mo., died in that city, September 16, 1933.

LIVING BRETHREN

John G. Richards, former Governor of South Carolina and a member of Barron Lodge No. 261, Heath Springs, S. C., was born at Liberty Hall, S. C., September 11, 1864.

George H. Carter, 33°, former U. S. Public Printer, was born at Mineral Point, Wis., September 10, 1874, and is a member of the Scottish Rite at Des Moines, Iowa.

Stanley C. Wilson, former Governor of Vermont, was born at Orange, Vt., September 10, 1879, and is a member and Past Master of George Washington Lodge No. 51, Chelsea, Vt.

The Earl of Harewood, Pro Grand Master of the United Grand Lodge of England and husband of the Princess Royal Mary, was born September 9, 1882.

Eugene Talmadge, former Governor of Georgia and a member of the Scottish Rite at Savannah, was born at Forsyth, Ga., September 23, 1884.

Alfred M. Landon, former Governor of Kansas, was born at West Middlesex, Pa., September 9, 1887, and is a member of the Scottish Rite, the York Rite and the Mystic Shrine.

Mark Norris, Grand Master of the Grand Encampment, K.T., U. S. A., received the 33rd Degree in the Northern Masonic Jurisdiction, September 17, 1907.

Andrew D. Agnew, Past Grand Master of the Grand Encampment, K.T., U. S. A., and Deputy in Wisconsin for the Northern Supreme Council, received the 33rd Degree, September 19, 1911, and on September 23, 1920, became an Active Member.

Roscoe Pound, former Dean of Harvard Law School and first "roving professor" of that University, received the 33rd Degree in the Northern Masonic Jurisdiction, September 16, 1913. A recognized writer of the Craft, he is author of *Masonic Jurisprudence* and *Lectures on the Philosophy of Freemasonry*.

Wilbur M. Brucker, former Governor of Michigan, was made a Mason in Salina Lodge No. 155, Saginaw, Mich., September 15, 1915.

John B. Mullan, Deputy in New York for the Northern Supreme Council, became an Active Member of that Body, September 23, 1926.

George II, King of Greece, was initiated in Wallwood Lodge No. 5143, Lon-

don, Eng., September 16, 1930, serving as Master in 1933.

A SPLENDID RECORD

The first Shriners' Hospital for Crippled Children was opened at Shreveport, La., on September 16, 1922. Since then, ten other Hospitals and five mobile units have been established. During the intervening years approximately 65,000 underprivileged children have been discharged from the hospitals.

There is today a list of nearly 11,800 crippled children awaiting space in the hospitals, who will be entered as fast as room can be found for them.

The capacity of several of the hospitals has been increased 20 per cent since they were first opened. Two hospitals—St. Louis, Mo., and Philadelphia, Pa.—have a capacity of 120 beds each; eight others—Shreveport, La., Twin Cities (Minneapolis and St. Paul), located at Minneapolis, Minn., San Francisco, Calif., Portland, Ore., Montreal, Canada, Springfield, Mass., Chicago, Ill., and Greenville, S. C.—have a capacity of sixty beds each. The hospital located in Honolulu accommodates twenty-six patients.

Three of the mobile units—Salt Lake City, Utah, Lexington, Ky., and Spokane, Wash.—each care for twenty patients. The unit at Winnipeg, Manitoba, Canada, cares for twenty-five patients.

The turnover in these hospitals is not rapid. It requires an average of 117 days, during which time the patient must remain at the hospital under the eyes of the surgeon who performs the necessary operation.

The child finds in these hospitals a real home where he never feels that aloofness and phlegmatic attitude often complained of in the ordinary hospital. Not only is the boy or girl who undergoes treatment in a Shriners' Hospital for Crippled Children surrounded by loving and thoughtful care, but every effort is made to fit him mentally, as well as physically, for the life that is before him. While recovering from the operation, his education is not neglected. The state boards of education where these hospitals are located furnish teachers who give class and bedside instruction, so that no time is lost in the mental development of the child. Much of this instruction is given in play so that the muscles of the child that have been used little or not at all may be brought into normal action.

Democratically conducted, these hospitals have no restriction as to the color,

religion, or the fraternal affiliations of the parents. All that is required is to establish the facts that the parents are unable to pay and that, after examination by the surgeon, there is evidence that the child can be given relief.

The question is often asked, "How can so much service be rendered?" The answer is that there are some 400,000 Shriners in North America, and each one pays \$2 a year. Some Shriners have become life members by taking out permanent life memberships, which cost \$60. When a membership is purchased, the Shriner is exempted from his annual \$2 hospital assessment. With an average cost of \$240 for the child's stay in a hospital, each Shriner who make a contribution of \$60 to the general fund has a one-fourth interest not only in relieving a child of pain and deformity, but in making his struggle for existence easier. Many individuals who are not Shriners and organizations consisting of persons other than Shriners become contributors by purchasing voluntary permanent certificates at the cost of \$60.

Each hospital is conducted by a local board of governors comprised of members of the Shrine, which works under the direction of the main board of trustees. This board consists of eleven members, of which W. Freeland Kendrick of Philadelphia is chairman. The members of the national and local boards serve without compensation.

The advisory board of surgeons comprises five of the most noted orthopaedic surgeons in North America. At the present time, these are: Dr. Michael Hoke, chairman, Atlanta, Ga.; Dr. Robert B. Osgood, Boston, Mass.; Dr. W. Edward Gallie, Toronto, Canada; Dr. Edwin W. Ryerson, Chicago, Ill.; and Dr. John C. Wilson, Los Angeles, Calif., all of whom give their services for love of the crippled child. The surgeons recommended by this board and who are the actual operators are paid a normal salary for their services.

NEW HOPE FOR MENTAL PATIENTS

(From a Toronto Correspondent)

[In view of the interest in the subject of dementia praecox and its cure and the very substantial financial contributions made by the Scottish Rite, N. M. J. through S. G. C. Melvin M. Johnson the following interview will be read with interest by all Scottish Rite Masons.]

ED. CRAFTSMAN:

In an interview Sir Frederick Banting, discoverer of insulin, discussed its new use and value in the treatment of dementia praecox, a mental illness that is one of the world's great institutional problems of today.

"Insulin is not a specific for dementia praecox," Sir Frederick stated, explaining that it was not because of a lack of it in the blood that insulin was being administered in such cases. Insulin shock,

however, has been found to make the patient more amenable to psychotherapeutic treatment and care. International statistics show that whereas formerly only 25 per cent of cases improved and 6 to 10 per cent were completely cured, with the help of insulin injections 50 to 75 per cent have been cured or improved during the past two years.

"Not sufficient time has elapsed," Sir Frederick continued, "for a proper evaluation of this new form of treatment. But the original results of Dussik and Sakel of Vienna have been substantiated in many clinics." There are twelve such clinics now at work in the British Isles, and a number on the Continent, where the experiment was first tried. Altogether throughout the world there have been two thousand patients treated, with approximately the same result—75 per cent benefited.

Schizophrenia, the term now preferred to "dementia praecox," represents a big problem in Canada, as elsewhere. At the present time there are 17,000 cases in Canadian mental hospitals. Approximately one-fourth of all occupied hospital beds are required for cases of this disability. Two-thirds of the cases occur in persons between 15 and 30 years of age. These patients remain in hospitals longer than any other group.

"We feel that the results so far are encouraging and warrant further experiment," concluded Sir Frederick Banting.

The method of treatment was explained to the Mental Hospitals' Association at the Guildhall, London, on Tuesday by Dr. Edward Larkin, Deputy Medical Superintendent of the West Ham Mental Hospital at Goodmayes, Essex. He said that the main principle of the insulin treatment was to give the patient a shock which reduced him to a state of coma bordering on death. By doses of insulin the patient was put into this grave danger every day and left unconscious for about two hours. Sometimes the heart actually stopped beating, and had to be revived by the use of injections.

As the patient returned to consciousness he had a period of mental normalcy during which the practised mental doctor could talk to him and exercise his influence over him. "He takes him by the hand and leads him back along the road to sanity," said Dr. Larkin. The treatment is given six times a week for about ten weeks.

RULES AGAINST BINGO

Despite the position of the Masonic Fraternity against gambling, it is all too frequently necessary for the Grand Masters to issue edicts or informally to advise brethren on the question.

Grand Master Watson N. Sherrod of the Grand Lodge of North Carolina was asked to rule on whether it would be permissible for a local organization to

operate a bingo game at a public entertainment. He replied that no matter how small the prize might be in a game of bingo, it would be gambling, and therefore could not be played under Masonic auspices.

In one case, he was obliged to notify a member of a committee of a Masonic lodge to cease operating a gambling device at a carnival.

In his address to the Grand Lodge of North Carolina, the grand master said that while Masonry may need money to meet its financial obligations, "it does not need money raised by gambling. Our fraternity's fair name," he added, must be kept "clear of such methods." We must realize that if we resort to gambling "our usefulness will not prosper and our efforts will be in vain."

BANK OF ENGLAND LODGE

Among the many class Masonic Lodges of England is the Bank of England (London) Lodge No. 263, constituted in 1788 with nine founders, three of whom were members of the staff of that bank. This Lodge celebrated its 150th anniversary at Freemason's Hall, London, on a recent date.

Included among the many grand lodge officers present were Deputy Grand Master Gen. Sir Francis J. Davies, Sir Kynaston Studd, Canon J. C. Morris, J. Russell McLaren, and Grand Secretary Sydney A. White.

During the celebration, Stephen Andrew Pope, a veteran member of the lodge, and its secretary for many years past, was installed as Master. He spoke of the joy and satisfaction in working in the field of Masonry. He said, in the course of his remarks, that every sincere member of the fraternity should pause frequently and ask himself, "What does Freemasonry mean to me?" Is Masonry, as a system of morality veiled in allegory and illustrated by symbols, he suggested, too abstract for the present rough and tumble life, or is it, in fact, what it is intended to be—a sheet-anchor in a troubled world?

Continuing, he said that the history of the Bank of England Lodge bears witness to the fact that Freemasonry cannot make its highest appeal to mankind unless behind its great moral teachings there is an ever-prevailing belief in God. In concluding, he quoted from an inspiring address on the principles and teachings of Masonry, delivered in 1841 by the Rev. George Oliver, described as the "Philosopher of Freemasonry." In that address, among other things, the Rev. Oliver said:

"In our Masonic progress we ought to endeavor not merely to study the abstruse principles of the Order, but to reduce the beautiful mortalities, with which our Lectures abound, to practice.

"The Mason must endeavor so far as his light extends, to be also a good husband, father, neighbor, friend.

"How can we term a brother a good Mason if he is deficient in the duties which he owes to society?"

"It is not enough that we profess to be Masons, we must also practice Masonic precepts."

"We must love God, we must be just to our neighbor and we must be temperate in our own personal conduct. Without this, it will be in vain to call ourselves Free and Accepted Masons."

During the evening each brother was presented with a booklet, in which was given a definition of Freemasonry by the late Lord Ampthill, for many years pro grand master.

SPAIN

The Masonic Service Association of the United States, Washington, D. C., July 13, 1938.

Dear Brother Moorhouse:

An appeal for aid of Spanish Masons has been received by many, if not all, American Grand Lodges. The letter is from Caferino Gonzalez, is dated from Neuilly Sur Seine, France, and incloses a collection of "Mason solidarity stamps" and requests a remittance of "10\$."

So many inquiries reached us as to the genuineness of this appeal, that we requested information of the Supreme Council, Ancient and Accepted Scottish Rite for the Southern Jurisdiction, Sovereign Grand Commander John H. Cowles having a world-wide acquaintance among Masons in Europe.

In reply to our inquiry, Illustrious Brother Walter R. Reed, Secretary General says:

"Grand Commander Cowles is acquainted with Brother Caferino Gonzalez and knows him to have been an officer of the Grand Orient of Spain a few years ago. In 1936 Grand Commander Cowles received a letter from Brother Gonzalez, stating that he was Acting Grand Master of the Grand Orient of Spain but he had been obliged to leave Spain on account of the situation there and had established headquarters for the Grand Orient at Brussels and asked for a contribution for the aid of destitute Masons of Spain, those who were being driven from their homes by the activities of the Spanish Insurgents against the Masonic Order.

"The Grand Commander sent a contribution on the chance that it would reach Brother Gonzalez and would be properly used, and he finally received an acknowledgment of the receipt of this money.

"In the same communication it was stated that the headquarters of the Grand Orient had been transferred to Valencia in Spain, and that additional contributions were greatly needed. However, on account of the difficulty in transferring funds to Spain and the lack of definite knowledge regarding Brother Gonzalez's authority, no further contributions

through that channel have been made by the Supreme Council.

"There is unquestionably great need for assistance from Masonic sources, but it is extremely difficult to be sure that the money sent will reach the right hands and be properly distributed.

"I may say that an effort is being made by some of the Masonic officials in European countries to organize a relief board for assistance to refugees who are Masons, and otherwise give relief to those there who are driven from their homes by the activities of various dictators against the Masonic order. It is probable that definite announcement of this will be available very shortly."

We also asked the Spanish Ambassador for any information he could supply. In response, we have the following letter:

"I am pleased to inform you that, according to our information, received from our authorities in France, Senor Caferino Gonzalez is a person considered as safe and conscientious and, consequently, is one who deserves confidence and undoubtedly whatever help that might be sent to said organization through him would be properly used.

"It is very gratifying and a reason for my deepest gratitude the lofty ideals which guide the Masons of this country to come to alleviate the situation of their Spanish brothers.

"With the assurance of my estimation, I am,

"Sincerely yours,
"FERNANDO DE LOS RIOS
"Spanish Ambassador."

We believe the above information will be of interest and hope it may be of use and value to you.

Sincerely and fraternally yours,
CARL H. CLAUDY,
Executive Secretary.

BELGIUM

A ceremony (Lodge of Sorrow) was held recently at Brussels, Belgium, in memory of the late Sovereign Grand Commander Armand Anspach of the Supreme Council of Belgium. Those present were Sovereign Grand Commander Rene Raymond of the Supreme Council of France; delegations from the Grand Orient of Belgium, headed by Grand Master Hiernaux, and from the Supreme Council of The Netherlands, headed by Secretary General P. W. Van Doorn, Jr., and 350 Belgian Masons.

The ritual used on this occasion was one formerly elaborated by the late Grand Commander Goblet d'Aviella, but slightly modified by certain additions, which consisted of returning to the Lodge the tools utilized by the deceased during his Masonic life, and the mallet which was made in the Kentucky Masonic boys school and presented by Sovereign Grand Commander John H. Cowles of the Supreme Council, Scottish Rite, southern jurisdiction,

to Grand Commander Anspach when the latter presided over the international conference of supreme councils in 1935.

An impressive feature of the ceremonies was the moment when the phoenix appeared rising from the ashes. The figure of this symbolic bird had been carved by one of the brethren. Apparently it was illuminated, as the report states that the temple was in darkness at the time of its appearance, and the illusion created was most significant. The ceremony ended in the temple of immortality, where the Masonic record of Grand Commander Anspach was recited.

Grand Commander Raymond presented Grand Commander Cowles' letter of sympathy to Mr. Anspach's relatives, which was deeply appreciated by the bereaved.

KANSAS CELEBRATES 84th

Kansas Masonry celebrated its 84th anniversary on Thursday night, August 11, 1938, in an outdoor Lodge meeting six miles west of Kansas City. The place chosen was Victory Hills Golf Course, a half-mile from U. S. Highway No. 40.

Held under the auspices of Wyandotte Lodge No. 3, the oldest Masonic Lodge in Kansas, with the cooperation of the other six lodges of the 4th Masonic district, the occasion marked not only the 84th anniversary of the first Masonic lodge meeting in Kansas, but reproduced, as nearly as possible, the life, habits, and dress of the early-day Masons of that state, including the ritual then used.

Two of the seven lodges—Wyandotte No. 3 (Kansas City) and Delaware No. 96 (White Church)—had many members who were among the earliest Kansas pioneers, and several of their Masters have been direct descendants of members of the Indian tribes who lived where the Kaw River flows into the Missouri.

Dr. Ralph S. Mourning, as Master of Wyandotte Lodge No. 3, used a gavel made from a branch of the Kansas Masonic oak when he opened the 84th anniversary of his lodge. The Masonic oak stood on a Missouri River bluff, near Wathena. Smithton Lodge No. 1, now at Highland, first met under its spreading branches.

Art Hall, a Texas Mason, has dedicated the facilities of the Victory Hills Golf Course, a beautiful blue-grass spot, to the event.

Henry S. Buzick, Jr., 33°, of Sylvan Grove, Grand Master of Grand Lodge of Kansas and speaker of the Kansas house of representatives, was among the distinguished members of the Fraternity who attended the meeting.

In addition to an exemplification of the Missouri ritual of eighty-four years ago, a brief sketch of Masonic history was presented. The lodge opened at 8:00 p.m., after refreshments, and closed at 10 o'clock.

HIGHEST LODGE ROOM?

The highest elevation of a Masonic lodge room is said to be that of Lodge No. 1094, which is obedient to the Grand Lodge of Scotland, located in the Andes Mountains at Cerro de Pasco, Peru, and known as the "Roof of the World Lodge." The room in which this lodge meets has an elevation of 14,167 feet.

There is a Masonic Lodge room at an elevation of 9,500 feet in the Rockies in Kokomo County, Colorado. This lodge room, it is claimed, is the highest in elevation in the United States.

SHALL PUBLIC FUNDS BE DIVERTED?

The American Association of School Administrators, affiliated with the National Education Association and until recently known as the Department of Superintendent of that organization, closed its annual meeting at Atlantic City without taking definite action either for or against the recommendation of President Roosevelt's Advisory Committee on Education which was that states be permitted to use Federal aid funds for the benefit of private and parochial schools.

Dr. George D. Strayer of Columbia University introduced a resolution which denounced such use of public funds as a clear violation of the principle of the separation of Church and State and, therefore, contrary to a fundamental American doctrine. Professor Strayer's arguments, and the resolution itself, were loudly applauded. But consideration of the resolution was headed off by referring it to the executive committee, and that committee did not see fit to make any report upon it.

It was the general opinion, however, that a large majority of the educators and executives present, as well of those of the nation and all who have the welfare of the public schools at heart, are distinctly and definitely opposed to this particular feature of the advisory committee's report.

Floyd W. Reeves, Professor of Education, University of Chicago, who was appointed chairman of the advisory committee by President Roosevelt, told the convention that several states have already made appropriations for the benefit of parochial schools, and that such use of public funds should be a matter for each state to decide. He said, however, that the members of the president's advisory committee on education had not been individually polled on the question of their belief in the use of public funds for the support of non-public schools.

In spite of this fact the report makes the revolutionary proposal that the states be permitted to apportion the funds to parochial and private schools for the purchase of textbooks and reading material, for the transportation of pupils, and

for health and welfare services; also bill if it very exceptionally permitted the use of these funds to be extended to parochial schools, his reply was: "No, it would not. It is opposed to this bill as a bad bill."

However, Doctor Johnson has expressed his approval of the recommendations of the president's committee, calling the report "by all odds the most satisfactory approach to the problem of Federal aid to education we have seen to date," and "immeasurably better than any that has been suggested heretofore."

In opposing Federal aid to parochial schools, Doctor Strayer of Columbia University said: "The recommendation of the president's committee, written into law, would undermine the splendid principles of public education on which American democracy is built. It would vitiate that democracy through bringing a return of church power in government."

Frederick L. Redefor, of New York City, executive secretary of the Progressive Education Association, sent a telegram to Willard E. Givens, executive secretary of the National Education Association, urging no political compromise on giving public funds to private schools, "which if accepted can be pressed to the detriment of democratic education."

Willard W. Beatty of the U. S. Office of Indian Affairs declared, regarding this

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feature of the report of the president's committee, that there had been some objections because "in some cases it is believed religious groups will take steps to force their adherents to attend parochial schools instead of public schools." This is already the declared attitude of the Roman Catholic Church, the Pope having given positive orders to Roman Catholic parents not to send their children to public schools, except with the express permission of the Bishop, such permission to be given only in cases where no parochial school is available for the child. It is thought that other religious groups might be encouraged by the committee's plan to make similar regulations.

Some held that the plan would lead to the establishment of a myriad of schools, with the purpose to inculcate a limitless variety of creeds and isms, with all these schools clamoring for a share of the Federal funds. It was even suggested that the Communists, Fascists and Nazis would claim their various "Youth Movements" as educational, and demand their portion of the spoil.

It was generally agreed that if and when Congress takes up the recommendations of the Committee in the form of a bill, it would be bound to stir up an almost unlimited number of issues.

Certainly, if such a bill should be enacted into law, with the committee's recommendations as to aid for private

and parochial schools included, it would lead to strife and contention in many of the states, much of it being that bitter, most undesirable and dangerous form of strife which has a religious angle, and which our forefathers sought to avoid by the adoption of the principle of complete separation of Church and State.

PROMOTING GOOD WILL

The modern Olympic Games were brought into being as an agency to promote international peace and good will, on the theory that good feeling in the realm of sport transcends all political and racial considerations.

It is the opinion of many observers that this theory does not work out in practice, and that by their very nature athletic contests among the youth of the several countries of the world of diverse ideologies are frequently provocative of dissensions and misunderstandings which extend farther than the athletic circles themselves.

Past Olympiads have produced ample evidence bearing out this contention. Take for example, that held in Berlin in 1936. It was reported that among other discourteous features, Herr Hitler was almost insulting in his rudeness toward the American team. Perhaps our young men and women failed to wax sufficiently enthusiastic over Nazism. Or did they overlook the little amenities one is expect-

ed to observe in the presence of Der Fuehrer, such as the Nazi Salute and the united cry of "Heil Hitler"?

The twelfth contest of this nature, which was to be held in Tokyo, Japan, in 1940, is already being opposed, not so much on the suspicion that Japan will not see to it that every feature is conducted on a fair and square basis, but mainly as a protest against Japan's unwarranted invasion of China, with its attendant horrors. Two members of the American Olympic Committee, Dr. G. Randolph Manning and William J. Bingham, have resigned in protest to America's participation in 1940.

Japan's aggression against an ancient and highly civilized people who have a right to be free and independent of autocratic control has proven the very antithesis of the spirit and purpose of the Olympiads. The opinion has been expressed that, holding as we do to certain fundamental principles of democratic government directly in opposition to the Japanese (militarist) ideology, it would be no less than hypocritical for the United States to have participated in that Olympiad.

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THEY DOMINATE

It is idle for either a race or an individual to complain, or to say that in some other kind of world it would not have been beaten. This happens to be this kind of world, and in this kind of world it happens that success comes to those races which possess in the highest degree the economic virtues of industry, sobriety, thrift, forethought, reliability, knowledge of natural laws, and mutual helpfulness. These are the qualities which bring success to a race or a nation, and the possession of these qualities constitutes, therefore, what we call capacity and efficiency. However much we may like other qualities, the peoples who lack these qualities will fail; and however much we may persuade ourselves that we dispise the sober, homely, economic virtues, the peoples who possess them will succeed and eventually dominate the world.—*Thomas Nixon Carver.*

BAD EGG

Waitress Lulu—"Don't you like your college pudding, sir?"

Kickbush—"No, I'm afraid not. There seems to be an egg in it that ought to have been expelled."

POWER OF THE LAW

Judge Groot—"So you tried to drive by the officer after he blew his whistle?"

Petzinger—"Your honor, I'm deaf. Judge Groot—"That may be true, but you'll get your hearing in the morning."

NO ALTERNATIVE

"What do you want?" demanded Mr. Newlywed. "Breakfast or work?"

"Both," replied the tramp. Mr. Newlywed produced a large pile of his wife's home-made bread. "Eat that!" he exclaimed, "and you'll have both."

A REVIEW OF THE TIMES

The cost of government continues to mount. Aggregate expenditures by the Federal government and various subdivisions in 1937 were \$16,900,000,000, or \$132 per capita, according to a recent study made by the National Industrial Conference Board. This compares with less than \$80 per capita in 1923 and about \$30 in 1913. Total debt of all governmental divisions as of June 30, 1937, was in the neighborhood of \$55,000,000,000, or \$430 per capita, as against slightly more than \$59 in the pre-war year. Taxes collected last year approximated \$12,300,000,000, or an increase of 64% over the low point of the depression period in 1933. At present it is estimated that taxes absorb about 24% of national income. This is a heavy strain and apparently relief can come

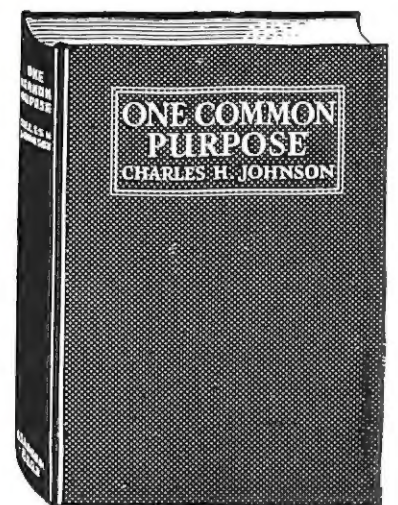
only through a revival in general business.

In good times the United States accounts for nearly one-half of the accumulated wealth of the world as well as about one-half of the annual national income. With a population of less than 7% of the world's total, this means that, roughly speaking, the average person in this country has command of about fourteen times as many goods and services as the average person for the rest of the world.

What has been responsible for this great progress? Abundant resources undoubtedly have played an important part but they do not account for our outstanding achievements. China, Russia, and some sections of Africa also have great resources but the living standards of these people are pitifully low. The real mainspring of this progress was the spirit of private enterprise. It is well typified by the Pilgrim fathers who settled in New England more than 300 years ago. With an unproductive soil and practically no natural resources, they were early forced to turn to the sea as a means of livelihood. They had no goods that could be used directly in exchange but out of sheer ingenuity, vision, courage and determination they built up a surplus by means of a triangular trade which was the foundation for the most intensified industrial section of the country. The clipper ships brought spices, tea and silk from China, molasses from the West Indies, furs and skins from the Northwest, and new markets were opened up by New England men in many other parts of the world. But when the Napoleonic wars and the introduction of steam-propelled ships drove the vessels off the sea, the energy and resources of these people were turned to the building up of industry. In addition to the establishment of textiles, leather and related lines, we find that several other industries such as rubber, paper, iron and steel had their inception in the New England region. It is true that because of the lack of resources and the distance from central markets some of these major lines could not survive the competition of other sections. But in any event, the foundation was laid for these important industries.

The industrial growth of New England was so rapid that the output of our

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factories exceeded the requirements of this section. An outlet beyond our borders became essential. To reach Western markets was the goal of New England manufacturers. The lack of transportation facilities at first seemed like an insurmountable obstacle but by the aid of New England capital and through the vision and courage of these pioneers, canals were dug, roads were improved, and New England products were shipped farther and farther West. A large number of the important railroads of the country were financed with New England capital and this section has helped to lay the foundation for the industrial greatness of the entire country. As a great American once said: "The courage and shrewd foresight of New England's folk have formed the heritage of every state in the Union."

But these pioneers did more. They founded what is known as the American system, which is a triumph of individual initiative and private enterprise. It has provided economic freedom and a democratic form of government. As a matter of fact, these two have gone hand in hand and they must rise and fall together. America became known as the land of opportunity, as the refuge for the down-trodden from the harassing regimentation of the old world. This was a great new experiment—the right of the individual to be the master of his destiny, to rise to the highest round of the ladder by sheer force of ability, character and vision. The release of individual energy under such incentives is the key to progress; it is the secret of the success of the great American system. It was in sharp contrast to the old system of Europe where classes were frozen, where the doors of opportunity were closed and where everything and everybody was regimented by government rule.

The lure of profits is the mainspring of private enterprise. Destroy this incentive and business will be ruthlessly driven out and the government will, of necessity, become the chief reservoir of credit and capital, with all lines of activity regimented under its control.

Any change in the essentials of our economic system is a backward step toward communism and state socialism.

But it is inevitable that when a country has swung to the extreme of state socialism there is only one direction in which it can go in order to survive, and that is back again toward the principles underlying private enterprise. Russia, which embodied all the principles of communism with the establishment of a classless society, and with its doctrine of providing for each according to his needs, has found this to be true. In her desperation to stave off wholesale starvation of her people Russia has been compelled to revamp her system and to adopt the method of "differential rewards," with the consequence that there is as much of a spread in wages between the skilled and unskilled in that country as there is here. So in our eagerness for reform let us make sure that we do not pull down the temple on our heads and surrender the principles which required centuries of struggle to attain and which, in view of human limitations, are the only ones that can provide us with an abundant life and individual liberty.

As long as human needs are unsatisfied there is work to be done and jobs to be filled. Our task is clear. It is to pave the way for a greater volume of goods at lower cost so that more can be distributed. To accomplish this we must remove the overhanging clouds of uncertainty and provide an incentive so that private enterprise will be willing to assume the risks involved for a reasonable return on capital invested. It is only in this way that our economic system can properly function and survive.—NEW ENGLAND LETTER.

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